

# REFLECTIONS

Upon a Passage Concerning

## The Light Within,



In a Book Entituled, *Primitive Heresie*, &c.

By EDMUND ELTS.

**H**AVING most diligently Observed the Principles and Practices of the People called *Quakers* above Thirty Years, I think it my Duty to Declare to the World, that I have grounds to Believe, that a Multitude of Persons of that Denomination do most Sincerely Adhere to the FOUNDATION of the Christian Religion; i. e. they have a Right Notion of the *Divine Essence and Attributes*, they Believe that the *Father* is God, the *Son* is God, and the *Holy Ghost* is God, and yet there is but One God; they Believe that God the *Son* hath Redeemed Them, and All Mankind; that it is Possible for them at any time, through *CHRIST* Enabling them, to Abstain from any Sin, to which they have the Strongest Temptations from the *Devil*, the *World*, and the *Flesh*; that *Usually*, or *Habitually* they are in such a Temper of Heart and Mind, that they would rather choose to lay down their Lives, than be Guilty of any KNOWN Sin of Commission, or Omission. And upon this Account, I cannot but have a *Brotherly Love*, or Extraordinary Fervent Affection for Many of them; this being a Truth to me most Evident and Unquestionable, that these People called *QUAKERS* deserve more Favour than any other Sort of *DISSENTERS* from All

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Persons

110. j. 123. (7)

Persons throughout the World, who make their Solemn VOCAL Confession of the Christian Faith in that Form of Words, which we call the NICENE CREED. What they mean by *The Light within* is nothing else but what is imply'd in those most Important Words, LIGHT OF LIGHT; That is to say, *The True and Eternal God, The Son of the True and Eternal God*: If CHRIST be LIGHT ESSENTIAL, As GOD the Father is LIGHT, His Person, or HE Himself must of Necessity Be in all Rational Souls as the FOUNTAIN of *Lights*; So that nothing in the Soul of Man can be truly and properly called LIGHT, but what is DERIV'D from Him. I Rejoyce with Joy Un/speakable, to find a Multitude of Illiterate Persons so clearly Apprehensive of my Meaning, when I Write, or Discourse of this most Profound VERITY, of which I perceive this Learned Person, the Author of the *Snake in the Grass*, has yet but a very Defective Speculation: Some *Glimmerings* of it I see he has. I do, in the Face of the Sun (not Challenge him to Dispute with me, but) most Earnestly Entreat him to Peruse all the Papers that have been Publish'd for me by *Thos. Northcott* and *T. Sowle*: And if he shall Dissent from any thing I have Asserted in any of those Papers, I shall with great Importunity Request him to Publish what he takes to be a Reason for his Dissent: I shall here, with all Meekness, shew his great Mistake in one Passage in his late Book, Entituled, *Primitive Heresie*, &c. p. 13. 'All this Wild Extravagance is a Natural Consequence of their Common Principle, and Notion of the *Light within*, as such an Absolute Rule, and Judge, that is not to be Controuled by Scripture, or any Law or Rule whatsoever: Which leaves every Man in such an Unlimited Latitude, that there is no Restraints to whatever the Wildest Imagination (so it be strong enough) can suggest: Nor any Cure (upon their Foundation) but to bid him follow it still on, Listen to that *within* you. That is all their Advice and all their Rule.

*As sw.* 'Tis Impossible that what they Declare to be the *Light Within* should be Contrary to the Holy Scriptures, it being nothing else but CHRIST Himself, and what Comes Immediately from Him into Our Souls for our Sanctification. A Learned *Ferreigner* that Writes Against R. BARCLAY is so Just, as to Recite this Protestation of the said R. B. " *Se cum Suis Doctrinas, & Mores suos*

' suos libentissime Examini earum (S. Scripturarum) concedere, &  
 ' hos tanquam positivum & certum admittere ex animo Principium,  
 ' ut quodcumque quis predicans se Spiritu duci contrarium Scripturae  
 ' perpetret, Delusio & Machinatio Diabolica existimetur. ' That  
 ' he, and those of his Religion, are willing their Doctrines and  
 ' Practices should be tryed by the Holy Scriptures, and to ad-  
 ' mit, as a positive and certain Maxim, that whatsoever any  
 ' do, pretending to be led by the Spirit, which is contrary  
 ' to the Holy Scriptures, should be reputed a Delusion of the  
 ' Devil.

They give the Best Advice that can be given, that bid us  
 Harken to the VOICE of God in our own Hearts; or to Fol-  
 low the Light within. If any, pretending to follow the Light,  
 Walk in Darkness, that is no Proof, that *The Light within them* was  
 not sufficient to lead them in the Way of Righteousness; but it  
 shews that through the Perverseness of their WILL they Avert  
 their UNDERSTANDING from a due Perception of the Lights,  
 the Fountain of All Truth and Goodness. I suppose my Honour'd  
 Friend W. P. may Publish an Answer to what this Learned Man  
 Expostulates with him about *The Light within*; and therefore  
 at present I shall only say, that I am glad so Ingenious a Per-  
 son has Involv'd himself in a kind of Necessity of Contending  
 with me on a Point of so great Importance to all Mankind,  
 which by Others is only Huff'd and Scoff'd at: I Desire he  
 would take particular Notice of my Paper, Entituled, '*A Let-  
 ' ter to the Author of a Book, Entituled, An Answer to W. Penn's  
 ' KEY, about the Quakers LIGHT WITHIN.*'

*The Good LORD lift up the Light of his Countenance  
 upon Us, that in His Light we may see Light.*

ΕΡΧΟΝ ΚΥΡΙΕ ΙΗΣΟΥ.

F I N I S.